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questions, references, and quotations are for no other purpose than to bring the student face to face with the Scriptures. And by this course he will find that he is becoming acquainted with the Bible, not only as a record of past religious experience, but as a divine guide to his present religious belief and practical life.

C. W. V.

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**The Miracles of Unbelief.** By FRANK BALLARD, M.A. New York: Imported by Charles Scribner's Sons, 1901. Pp. xi+362. \$2.25.

This book aims to show that "whatever be the difficulties of Christian belief, the difficulties of unbelief are greater." Attention is given almost wholly to various instances of this truth; for example, the supernatural in church history, in the origin of the New Testament, in the character of Jesus. Stated most baldly, the argument runs: Christian faith is *less irrational* than unbelief. The whole case rests on the alternative: either supernaturalism or agnosticism (naturalism). This absolute opposition seems strange, indeed, in the light of historical criticism, and in view of the organic conception of evolution and divine immanence. A challenge hardly ought to be expected. The assumption throughout seems to be that logical proof can compel belief—an assumption which has been tried historically and found wanting.

E. A. HANLEY.

CLEVELAND, O.